

## CHURCH MATTERS.

## Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly meetings on Tuesday and Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M.; Sunday-school at 2:30 P. M. Prayer meeting, Thursday evening at 7:45. Class meetings, Tuesday and Friday evenings at 7:45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—President, George Franklin; S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening in Chapel parlor.

CHRIST CHURCH (EPISCOPAL)—Liberty Street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Evening service, 7:30. Sunday school at 3 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8:30 A. M.; High Mass, 10:30 A. M.; Vespers, 3 P. M.; Sunday-school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday-school, 2:30 P. M. Prayer meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH.—Rev. Daniel L. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30. Sunday school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Emslie, Pastor. Hours of service, 10:30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7:45.

REFORMED CHURCH (Brookdale).—Rev. —, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOLY CHAPEL.—Sunday-school every Sabbath at 3:30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:45 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Brodhead, Leader. Meets on Wednesday evening of each week, at 8 o'clock in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

\* The REV. MR. SEE of Ulster County, N. Y., has accepted the call of the Brookdale Reformed Church, and preparations are being made for his installation at an early date.

REV. S. W. DUFFIELD will continue to-morrow evening in Westminster church, his address on Martin Luther. The German students will again be present and sing two chorals.

Luther's Reformation. [For the CITIZENS.]

The 400th anniversary of the birth of the great German Reformer, Martin Luther, has been celebrated all over the world, not alone by immediate doctrinal followers, but more or less by all the different churches of Protestant Christendom. Even the "Old Catholics" have been exhorted by Dr. Doellinger, their leader, to commemorate that eventful day, Nov. 10, 1483. We may go still further, and say that even Catholic Christians have a right to praise God for the mission and the work which Luther and the other Reformers were inspired to perform. For in the knocking to pieces of the old Church of the middle ages, with its deeply-rooted corruption and widespread abuses, a new era was inaugurated not only for the adherents of Protestant belief, but also for those who remained with the Catholic creed. The Church of Rome could not stand. It did entirely to the spirit of reformation. It was due to the monk of Wittenberg and his teachings that his opponents at the Council of Trent built up, apparently in the old forms, a firmer and sounder structure of their church, purged from many abuses which had heretofore existed. The Catholic Church of our days certainly does not teach the same evangelical truth on which Protestantism has been founded; nevertheless it is different in many respects from what it was before the Reformation. The stories of the mischief worked by representatives of the Church of those days, a Tetzel for instance, are now listened to with quite as much amazement by Catholics as they are by Protestants.

Still, we hear it said by truly good people that Luther was wrong in separating himself and his followers from the old Church; this separation has caused many wars and strife; it has divided the Christian Church into different encampments, where the war songs have not even to this late date wholly subsided.

Taking, however, no full account the picture which history presents of Church and State of those days, an impartial judge will concur in our view, namely, that it was not only warranted but that it was a grave necessity, this separation. To say that Luther erred in the spirit, and might with the same right be said that Hammon erred in not paying the passage and bringing a friendly admittance to the States; that the Prince of Orange was wrong in not laying, as did his friends, the Counts Egmont

and Hoorn, his head and sword into the hands of Alba, the Spanish King Philip's governor of the Netherlands, and that it was high treason for Washington not to deliver up his arms to the British. In fact, one might on the same grounds condemn every new effort, every revolution against the established, be it ever so just. Few mortal men, however, can equally sympathize with their contentaries and posterity as did Martin Luther. Like other mortal men, he had his weaknesses and failings, but they fell into nothingness when compared with the fullness of his noble character, and the depth of his soul, wholly consecrated to his Lord and Master, out of whom grew the untiring zeal in doing the great work laid out for him by Providence.

C. L. S.

distrustful poverty was the portion of most of the people.

The speaker was very bitter against the English non-resident landlords, and thought the Land League agitation and the efforts of Chas. S. Parnell, and other patriotic Irishmen, would finally give to Ireland the same degree of home rule and independence as are now enjoyed by Canada.

Mr. Redpath drew a patriotic picture of the suffering endured through the famine and his closing tribute to the generous devotion of the people to the cause of their country was very fine and brought the audience to their feet.

Mr. Redpath is neither a Catholic nor an Irishman, and his sympathy for the people is the result of his visits to them during the past three years.

## THE STATE OFFICIAL VOTE.

Abbott Over Dixon, 6,900—Over All, 35.

The official returns of the late election, as filed at Trenton, are as below. The State Canvassers may make a few changes:

Counties.	Dem.	Rep.	Gbk.	Pro.
Atlantic.	1,607	2,040	86	206
Bergen.	3,200	2,736	225	523
Bergen.	3,200	2,736	225	523
Camden.	5,202	5,568	19	444
Camden.	785	785	21	188
Cumberland.	9,021	8,801	342	158
Cumberland.	15,297	15,541	166	38
Gloucester.	2,687	3,653	144	64
Hudson.	15,293	11,877	194	493
Hudson.	4,481	2,537	194	493
Mercy.	6,553	6,214	74	156
Mercy.	4,575	4,574	66	156
Mercy.	7,113	5,590	375	81
Morris.	3,708	3,928	196	385
Ocean.	1,524	1,664	48	88
Pascack.	2,515	2,693	69	123
Pascack.	2,547	2,521	27	29
Sussex.	2,927	1,723	157	160
Union.	4,864	4,344	363	87
Warren.	4,465	2,910	94	520
Total.	103,841	96,941	2,856	4,015

Abbott over Dixon, 6,900; overall, 35. Decrease from 1881 in Republican vote, 24,074; do. Democratic, 17,825; increase in National vote, 91; do. in Protectionist vote, 8,820.

Congressional vote, 1882—Rep., 97,869; Dem., 99,962; Nat., 6,032; Tenth, 1,971.

DR. ROBINSON'S LECTURE.

The lecture began by calling attention to the long history of Egypt, referring to it as a chain, every link of which is a tragedy. The last link is that giving of the Suez Canal and this also is a tragedy. He then proceeded to give a history of the inception and completion of that undertaking. He gave the credit of first suggesting communication via Egypt from India and England to one Thomas Waggon of Chatham. His plan was a fast camel caravan between Alexandria and Suez. He died in 1850 without seeing his scheme accomplished.

The speaker then turned his attention to the girls, and proceeded to ridicule this kind of girl as being mere trifles and not worth the trouble of accompaniment. Such girls are of the most useless description.

This kind of girl was ridiculed and condemned mercilessly, but the description given of her was the broadest kind of caricature, and could hardly be drawn from actual life. Such girls do not exist in Bloomsbury, and we have no evidence to the contrary. These girls are the most useless description.

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The second lecture in the course at the Methodist Church was delivered by Rev. Dr. Henderson. The subject was "Our Girls."

Dr. Henderson is an energetic speaker, with a rather high voice, which was pitched at a high key. He commenced stating that while girls can form their character as well as their body, and that it is of the highest importance that a wife should attend well to the feeding of the animal she has married.

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